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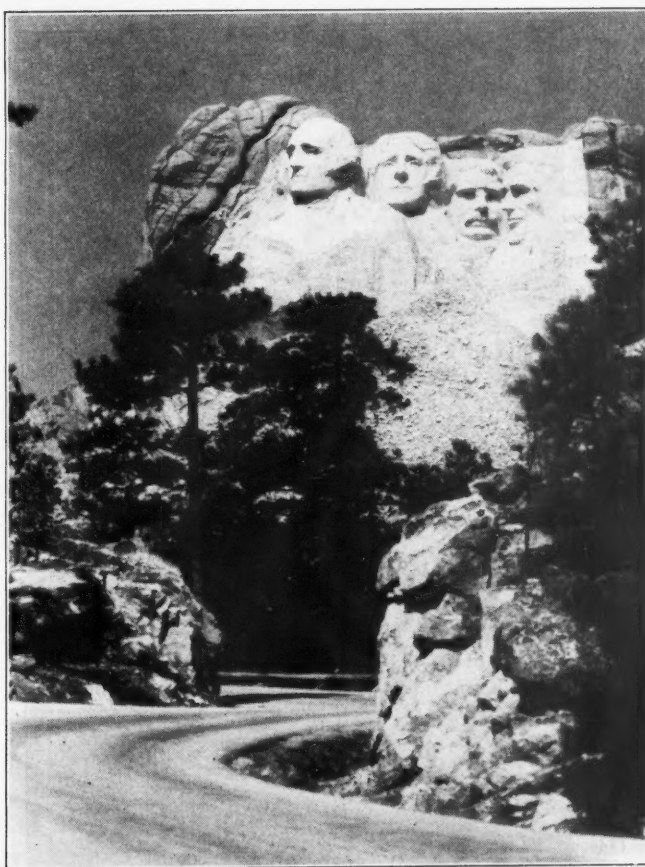
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Shrine Of Democracy . . . Black Hills

GERALD D. WINN

EDITOR

RIGHTEOUSNESS EXALTETH A NATION

A Defender Hour Broadcast . . . By Dr. Gerald B. Winrod

I WISH to fix a verse of Scripture in your thinking, a quotation from the book of Proverbs. "Righteousness exalteth a nation: but sin is a reproach to any people."

But before taking up the message that awaits your consideration, I would like to tell you a story.

One night — well, it was about two o'clock in the morning, I was riding along the highway between Athens and Corinth in southern Greece. The night air was damp and chilly. There was no moon. The stars were hidden behind low-hanging clouds.

We were tired, sleepy and anxious to reach Corinth to get some rest. When suddenly a tire blew out! The driver pulled the car to a stop and proceeded to change tires. Our guide and I walked a couple of miles ahead. And as we walked, he told me this story.

It seems on a certain occasion when Socrates was addressing a crowd of Athenians that he was unable to hold their attention. He was discussing some subject of great importance to the welfare of the state. The people became restless. They were in no mood to listen to a heavy discussion on the science of government. Instead, they kept shouting for him to tell them a story.

"All right," said Socrates, "you refuse to listen to something worthwhile about the welfare of Athens. Very well then, I will tell you a story." And this is what he told them.

Once upon a time a man had made the trip from Athens to Corinth — the trip we were making when the tire blew out. This man rented a donkey on which to ride. But the owner insisted on going along to make sure that the beast was properly cared for.

The day was very hot. The man who had rented the donkey

climbed down and sat on the ground under its shadow.

The owner came running up and said: "Here, here! you can't do that. You can't sit in the shadow of my donkey. You only rented the donkey. You didn't rent the donkey's shadow."

The story goes that the Athenians became quiet and were willing to listen attentively. They seemed to enjoy what the philosopher was saying.

Then he shamed them. He said: "I am ashamed of you. You will listen to

me when I tell a story. You seem to be deeply concerned about donkeys and the shadow of a donkey. But when I ask you to think about great problems confronting Athens, you become restless and refuse to pay attention. You are more interested in the shadow of a donkey than you are the welfare of your Country."

Now, let us bring this incident down to date. Let us apply it to ourselves.

Are we — "we the people," the individual citizens . . . are we manifesting sufficient interest in the grave problems which confront our Country in the present crisis?

Or are we like the Athenians, too much interested in light, trivial, surfaceful things of less importance?

What can we say in defense of ourselves for permitting Communism to gain a foothold in the United States?

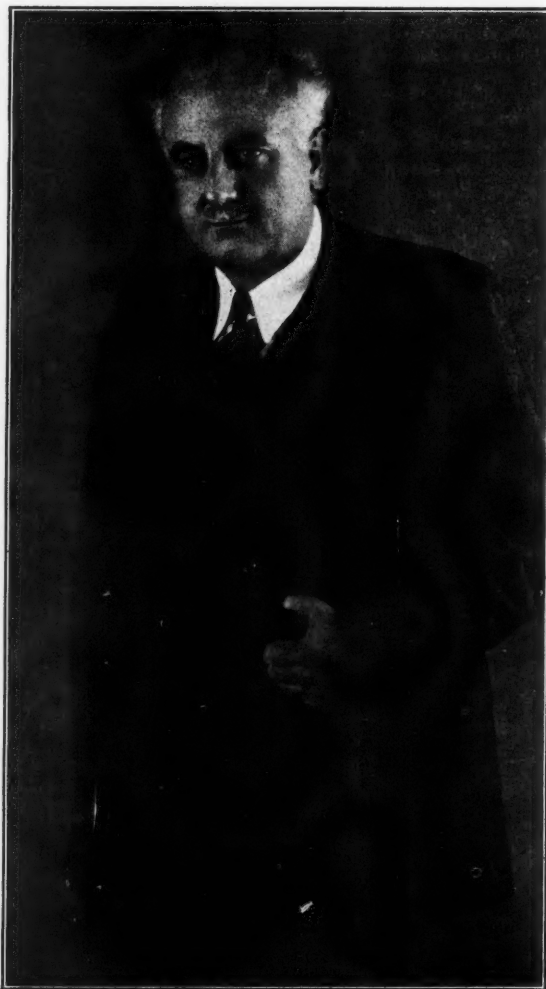
For permitting red propaganda to infiltrate our free institutions? For permitting Moscow to build a spy system on American soil? For permitting enemies to insinuate themselves into positions of power and authority in our national government? For permitting a man like Henry Wallace to become Vice President of the United States?

For permitting many of our young people to be exposed to the evils of Communist propaganda, at the hands of misguided members of the teaching profession? For permitting even the Church life of our Country to become devitalized by radical, left-wing influences?

We are faced at this hour with an appalling situation. The time has come for the American people to stir themselves out of their lethargy.

Communism is an infection. During the last few years we have seen it spread through the entire American organism. No

—Turn To Page 19.



DEFENDER MAGAZINE

Communism's Trojan Horse

George E. Sullivan, LL.B. . . . Attorney . . . Washington, D. C.

"Neither deceit nor force would be needed by Communism to compel its acceptance if it really bore good fruits."

COMMUNISM'S TROJAN HORSE

It is very real, yet so elusive that most persons fail to observe it. It is not constructed of wood. It is a sinister network of insidious and subversive artifices cunningly devised to make use of deceit as far as possible before applying the ultimate force for Communist world conquest.

Communist world conquest cannot be halted without first giving attention to the Communist Trojan horse. The task is one requiring sound leadership of the people by real statesmen who are true followers of Washington, Jefferson, Jackson and Lincoln.

It is not a task for the military, nor for the hack politicians usually furnished by political parties to misrepresent the people, and who take delight in piloting the American Republic into a sea of globaloney absurdities, including the colossal absurdity of building international peace and freedom through the medium of an omelet made chiefly of despotisms, with a few nations of free men stirred in, and with a spending of our Republic more and more toward destruction.

COMMUNISM A DASTARDLY PLOT

The undeniable truth is that the Com-

munist Manifesto of 1848 proclaims a perfidious formula for atheistic totalitarian despotism, designed to reduce human beings to the level of cattle—without worship of God, morality, individual dignity, private property, private enterprise, family status, or national patriotism.

The same perfidious formula was proclaimed by Adam Weishaupt on May 1, 1776, long before Karl Marx was born, and its origin is doubtless of such great antiquity, as well as viciousness, that it was likely devised by the Pharisees, whom Christ denounced as "hypocrites" and "vipers," and who sought to impose totalitarianism upon both Jews and non-Jews. Such a formula necessitates a ruling class of incomparable subtlety, vice and avarice to enforce it, whether called Pharisees, Communist Party, or by some other designation.

Although Communism is demonstrably the antithesis of God's basic plan for humanity, as well as of fundamental Ameri-

canism, Communists have the effrontery to assert that Communism is "20th Century Americanism."

The Third Communist International issued from Moscow in March, 1919, a Manifesto declaring its membership to be "followers and fulfillers" of the Communist Manifesto published in 1848. It was followed on November 5, 1919, by an official announcement to the House of Commons by Winston Churchill that Russia had been invaded by a criminal band, headed by Lenin, which was not Russian, but "international," and that Russia had been laid low by "the most formidable sect in the world."

No one can honestly deny that Communism comes directly within the scope of the Scriptural warning:

"Beware of false prophets who come to you in the clothing of sheep, but inwardly they are ravening wolves."—Matthew 7:15.

WHY A TROJAN HORSE?

Neither deceit nor force would be needed by Communism to compel its acceptance or adoption if it really bore good fruits. But its devisers and promoters knew full well that it was not devised for that purpose, nor could it possibly bear good fruits, and they were

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not unaware of the significant question asked in Scripture:

"Do men gather grapes of thorns, or figs of thistles?" (Matthew 7:16)

The Communist Manifesto specially features the need for force, saying:

"The Communists disdain to conceal their views and aims. They openly declare that their ends can be attained only by the forcible overthrow of all existing social conditions."

Yet the Manifesto also recognizes the importance of deceit as a potent means for advancing the Communist program, as clearly appears from its discussion and advocacy of a number of insidious methods whereby the Communist take-over may be made easier by subtly disabling the people to successfully resist it. One of these specially mentioned methods or artifices is Socialism which, of course, seeks, equally with Communism, to put an end to free private enterprise and individual liberty, though it does not usually advocate atheism or the use of force, as Communism does.

The Communist Manifesto treats Socialism as inherently helpful to the Communist program, and even goes so far as to declare that experiments with Socialism on a small scale are "pocket editions of the New Jerusalem," thereby implying that Communism is the complete and unabridged edition of "the New Jerusalem."

A HEAVY INCOME TAX

The Communist Manifesto advocates, as one of the insidious artifices for advancing the Communism program:

"A heavy progressive or graduated income tax."

The diabolical purpose behind such proposal is obvious. A heavy income tax would be calculated to tax away earnings of the people needed by them for private enterprise, and would, therefore, tend to



Mr. Sullivan

put an end to private enterprise and individual liberty by making of government the great capitalist and enterpriser. An authentic and scholarly address, dealing with this matter, was delivered in the House of Representatives on February 2, 1948 by Hon. Bertrand W. Gearhart, Member of Congress from the Ninth District of California, who declared:

"It is my considered opinion that the time has arrived when it (the income tax) should be exposed to the American people for what it really is, an instrument of discrimination, a destroyer of incentive, a penalty upon the talented, a sapper of our national economic strength, a rattler of the chains of Communistic slavery in a country that asks naught but the right to remain free."

The special advocacy in the Communist Manifesto of a heavy income tax makes manifest that those who drafted the document were persons of incomparable subtlety, practicality and far-sightedness. It would necessarily have a tendency to put an end to private enterprise by taxing

away the earnings needed for conducting business. Hundreds of billions of dollars of such earnings have already been taxed away, and then largely frittered away in spendthrift projects at home and abroad, which seem to be unending so long as a heavy income tax exists.

Many of our best citizens do not know today whether they will have any net income at the end of the year, after payment of a heavy income tax, and they cannot safely or reliably plan ahead with regard to any private enterprise, business or professional. Those who oppose any and all relief at this time may receive the acclaim of Communists and their fellow travelers, but they do not deserve the respect and confidence of the American people.

When the American people are compelled to withdraw from private enterprise, because prevented from retaining earnings needed therefor, the American way of life will be no more, but the way will be paved for the Communist take-over.

TOTALITARIAN UNIONISM

The Communist Trojan horse has found totalitarian unionism to be full of hope as a subversive artifice. This is evident from the brazen advocacy, in the 1936 Program of the Communist International, of:

"... a combination of strikes and demonstrations; a combination of strikes and armed demonstrations; and, finally, the general strike conjointly with armed insurrection against the state power of the bourgeoisie." (p. 80)

Totalitarian unionism tyrannizes over its own members, as well as over the public, and even over the government itself. The Taft-Hartley Act was the first measure ever enacted to afford protection against subversive and totalitarian unionism. It is easy to understand why Communists and their fellow travelers want the Act repealed, without the enactment of any other protective remedy, but how any patriotic American can have a similar desire is difficult to understand.

TOTAL MOBILIZATION

Another perfidious and subversive artifice that has been woven into the sinister network of the Communist Trojan horse is the brazen advocacy of mobilization of everything and everybody whenever there is any military conscription.

It is directly responsible for Great Britain and nearly all of the other European nations having become Socialist—a condition which the stupid or corrupt, and largely bi-partisan, Marshall Plan is

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helping to maintain by contributing to such Socialist regimes billions derived from American taxpayers, without any requirement that the serfs of the systems shall have free private enterprise and individual liberty restored to them.

Moreover, it has been recently disclosed that the Executive Department of our government has plans far advanced for substantially total mobilization of men, women, and industry whenever we shall become involved in another war. Such mobilization would, of course, convert our Republic into what would be Socialism, for all practical purposes, and therefore vulnerable to an easy Communist take-over—just as the Socialist regimes of Europe now are, and will be even richer “pickings” for Communist take-over after being fattened up by American dollars under the Marshall Plan. Those who advocate total, or substantially total mobilization, must be either stupid or corrupt.

Is it merely a series of coincidences that the present Administration persists in attitudes which harmonize with Communist objectives in behalf of heavy income tax without reduction at this time, also in behalf of no legislative protection against totalitarian unionism, and further in behalf of total or substantially total mobilization in event of war?

PRO-COMMUNIST EDUCATION

Pro-communist education in nations sought to be victimized has been at all times a choice subversive artifice promoted by the Communist Trojan horse.

Clergymen, educators or others who dignify Communism as an ideology or philosophy, or who declare that it has anything in common with Christianity, or who attempt to glorify Karl Marx for supposed sympathy for the poor or supposed originality in thinking out a plan for human betterment, ought to be ashamed of themselves. Whether wittingly or unwittingly, all such persons are helpers of the Communist Trojan horse, and flaunters of God-given individual liberty, which is an essential part of God's basic plan for humanity, and for which there can be no alternative that does not destroy human happiness and progress.

Yet, not only have such outrages been perpetrated on an extensive scale in our Republic for a long period of time, but educational institutions, including many public schools, have been deliberately and persistently invaded by textbooks and study magazines containing pro-communist matter intended to help indoctrinate students with such deception and subversiveness.

In 1924, a Congressman from Washington State complained to Congress that his own child had been subjected to sub-

versive teaching in one of the public schools of the District of Columbia. Congress sought to correct the conditions by inserting a provision in the next appropriation bill for the public schools of the District of Columbia, as follows:

“Provided, That no part of this sum shall be available for the payment of the salary of any Superintendent, Assistant Superintendent, Director of Intermediate Instruction, or Supervising Principal, who permits the teaching of partisan politics, disrespect of the Holy Bible, or that ours is an inferior form of Government.” (43 Stat. 553)

Yet during the ensuing eleven years, a number of textbooks and study magazines containing pro-communist matter found their way into the public schools of the District of Columbia, recommended by the Superintendent of Schools and approved by the Board of Education. Then, on June 14, 1935, Congress enacted the following legislative safeguard:

“Provided, That hereafter no part of any appropriation for the public schools shall be available for the payment of the salary of any person teaching or advocating communism.” (49 Stat. 356)

In the teeth of this last-named legislative safeguard, the Board of Education for the District of Columbia, six months later, approved Washington Public School Document No. 1 of 1936, which expressly suggested (p. 10) that teachers treat the “character of Marx” as noteworthy for:

1. His sympathy for the poor.
2. His originality in thinking out a plan.

Mrs. Marion Wade Doyle was at that time a member and President of said Board of Education, as she still is, and Robert A. Maurer was also then a member of said Board, as he still is. Such abysmal ignorance on their part regarding Marx and the Communist program or plot would have been pathetic, if it had not been so tragic.

It is, however, even more tragic that said Robert A. Maurer has recently been made the Chairman of the so-called Loyalty Board for the Nation's Capital and vicinity, and said Mrs. Marion Wade Doyle has been made a member of said Board. Their mental approach to pro-communism as affecting loyalty must be strange indeed, when they cannot see that Communism is a plot with a perfidious formula, but imagine that Marx had sympathy for the poor and displayed originality in thinking out a plan.

This strange condition must necessarily alarm the House Committee on Un-American Activities, which is courageously exposing the insidious and subversive Trojan horse of Communism, while the present President of the United States is content to make a RED HERRING charge against the Committee.

INCONTROVERTIBLE EVIDENCE

In 1928, William Z. Foster, the then Communist Party candidate for President of the United States, admitted the Communist Trojan horse tactics by declaring:

“When a communist heads a government in the United States—and that day will come as surely as the sun rises—that government will not be a capitalistic government but a Soviet government, and behind this government will stand the Red Army.” (Communist pamphlet “Acceptance Speech of William Z. Foster,” 1928)

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In 1934 (six years later), Stalin himself admitted the Trojan horse tactics in his book "Foundations of Leninism," saying:

"The revolutionary will accept a reform to use it as a means wherewith to link legal work with illegal work, in order to use it as a screen behind which his illegal activities for the revolutionary preparation of the masses for the overthrow of the bourgeoisie may be intensified."

In 1935 (a year later), the following

declaration was made at the Communist World Congress by its Secretary, General Dimitroff:

"Comrades, you will remember the ancient tale of the capture of Troy. Troy was inaccessible to the armies attacking her, thanks to her impregnable walls. And the attacking army was unable to achieve victory until, with the aid of the famous Trojan Horse, it managed to penetrate to the very heart of the enemy's camp.

"We revolutionary workers, it seems to me, should not be shy of using the same tactics." (Communist pamphlet "Dimitroff—Working Class Unity—Bulwark Against Fascism," September 1935)

The record demonstrates that the Communists have never been shy about using Trojan horse tactics.

The Communist Trojan horse is the worst menace to Civilization ever devised. Those who seek to make a red herring out of this Trojan horse belong to the class of either the scheming or the stupid, and deserve neither respect nor confidence.

(Editor's Note: This article is available in booklet form . . . 10 cents per copy or 15 copies \$1.00. Orders may be addressed to George E. Sullivan, 430 Washington Building, Washington, D. C.)

"An Open Door"

Sermon Of The Month . . . By Dr. Oliver E. Williams

I. INTRODUCTION

I AM TAKING my text from the message of the angel to the Church at Philadelphia. The angel, in turn, received it from the One who could see down the sweep of the centuries because "his eyes were as a flame of fire."

The record is found in Revelation 3:8, "I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name."

These words, spoken first to the Church at Philadelphia, were also addressed to the Churches of all time.

John, the evangelist, was drawing near the end of his life. He had been sentenced to spend the balance of his days on the isle of Patmos, a barren spot in the Aegean Sea. Christ appeared to him and the aged seer saw visions of the future. He was told to "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter."

The seven letters of the second and third chapters of Revelation contain a fourfold message:

(1) They speak to the local Churches, addressed presumably in the year A. D. 96.

(2) They admonish all Churches of all time and submit standards by which congregations can determine their spiritual standing.

(3) They contain exhortations for individual Christians — "he that hath an ear, let him hear" and "to him that overcometh."

(4) They disclose prophetically the tides of Church history between the first and second comings, by dividing the Church-age into seven divisions corresponding to the contents of the seven letters.

The verse just preceding my text needs attention before taking up the main thought of the sermon. We read: "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth."

This passage takes us back to Second

Kings and the court of Hezekiah. A man of great authority had charge of the King's palace. His name was Shebna. He was minister of the royal household and superintendent of domestic affairs in the kingdom. But Shebna was ejected when selfishness and pride caused him to lead the people away from God.

Eliakim, his successor, was a righteous man. Concerning him, we read in Isaiah 22:22, "And the key of the house of David will I lay upon his shoulder: so he shall open, and none shall shut; and he shall shut, and none shall open." The language used here, is remarkably like that of our text.

As Eliakim had the key to Hezekiah's palace . . . so it rests with Christ to open or shut the heavenly palace, deciding who is, and who is not, to be admitted. As "the key to the house of David laid upon his (Eliakim's) shoulder" . . . so Christ, as the antitypical David, had the key of the supreme "government upon his shoulder," according to Isaiah 9:6.

There is only One who fulfills the description of Revelation 3:7-8, namely, the Lord Jesus Christ. "He openeth, and no man shutteth; and shutteth, and no man openeth."

The Church at Philadelphia, like the other Churches, was judged according to its works. "I know thy works." In analyzing the works of the Churches, the

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Head of the Church separates the true from the *professing*. There is a difference between profession and possession. This fact runs like a thread, all through the seven letters.

The Church has never been, or can it be appraised by its profession. It is graded by its works. "By their fruits ye shall know them." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven."

There is an outer circle of carnal Christians. There is an inner circle of spiritual Christians. To this inner circle, taken from the larger community called the Church of Philadelphia, Christ says three things:

(1) "Thou hast a little strength." Being conscious of their weakness, these humble believers were the better prepared to rely unreservedly upon God's power. Church strength is determined by the degree of its submission to the Holy Spirit. Not by wealth, education, numbers, culture, prestige, or anything of human origin! The word of the Lord to Zerubbabel applies here: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

(2) "And hast kept my word." The littleness of thy strength became the source of Almighty power and kept you true to my word! This is the highest possible commendation within the reach of any body of believers. The Church at Philadelphia was a Bible Church.

(3) "Hast not denied my name." This evidently alluded to some particular occasion when her faithfulness was put to the test. The Church within the Church, held the name of Jesus sacred above all other names.

"Behold, I have set before thee an open door." A door is of value, because it leads from where you are, to where you wish to be . . . or to where you ought to be. I shall name three such doors:

II. THE DOOR OF SPIRITUAL EXPERIENCE

The door into the Kingdom of God is not shut. Man cannot block the entrance. It is not guarded. It stands open.

"I am the door," said Christ. "By me, if any man enter in, he shall be saved." We enter the Kingdom through Him. He is our redemption, the propitiation for our sins. Salvation is by the blood of the Lamb of God. The door stands ajar through no merit of our own.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

Men and women are not, by natural birth, what they ought to be. They have inherited a fallen, depraved nature. They are sinners both by birth and choice. The happy message of the Open Door brings good news when they are in a state of mind and heart to receive it. Sinners need not remain where they are now. It is only a short step across the portals and into the Kingdom.

A new life is before each of you. The door is open. Entrance into natural life is by physical birth. Entrance into eternal life is by spiritual birth. Of this, Jesus said to Nicodemus: "Ye must be born again. Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." Let emphasis be placed upon the word "enter."

The new birth makes one a new creature, and a member of a new creation.

The new heredity is superior to the old and overcomes the bad inheritance of the flesh. The recipient of eternal life is lifted into a different environment. He comes to hate the things once loved. He loves the things once hated.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

Individuals and institutions become great in proportion to the service they render. All forms of life grow by effort in harmony with their nature and environment. No effort, no growth!

Persons who cease bodily exertions, deteriorate physically. Those who do not

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struggle for knowledge, retrograde mentally. Believers who do not strive spiritually, lapse into materiality. The religion of Jesus Christ is a religion of service.

He set the example. These are His words: "Whosoever will be great among you, let him be your minister." . . . "The son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

III. THE DOOR OF SPIRITUAL SERVICE

Those who grow in Christ share the beneficent impulses that made His life the wonder of the ages. Christianity is therefore essentially altruistic. The highest development of an individual is attained only through willing activities beneficial to others.

Christ commends or condemns the seven Churches, not according to the ritualism and religious observances, but according to works. He does not minimize the importance of grace, faith and love . . . but rather accepts service rendered as the natural fruit and proof of these things.

To Ephesus, he says: "I know thy works, and thy labour, and thy patience." To Smyrna: "I know thy works, and tribulation, and poverty." To Pergamos: "I know thy works, and where thou dwellest."

To Thyatira: "I know thy works, and charity, and service, and faith." To Sardis: "I know thy works, that thou hast a name that thou livest, and art dead." To Philadelphia: "I know thy works: behold, I have set before thee an open door." To Laodicea: "I know thy works, that thou art neither cold nor hot."

The Christian who has no impulse to help others is self-deceived regarding his spiritual experience. It would be like one



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Dr. Williams

saying he had fire, but no heat. Where fire exists, there is heat. Where eternal life is manifest, there is love and the will of blessing.

IV. THE DOOR OF IMMORTALITY

The Philadelphians were also given a message of hope and encouragement: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out."

Human personality persists after the physical body passes away. We know from Luke 16:20-25 that consciousness, memory and responsibility carry over. Unless Christ becomes your Sin-bearer in this life, you will pay the penalty in the next for sins committed here.

The loving Heavenly Father has prepared a way for saving mankind. But human beings are endowed with the powers of choice and can accept or reject what that God offers. Those who prattle about no future punishment for the wicked need to understand that Christ-rejecting sinners would be utterly out of place in Heaven. They could not possibly fit into such an environment. They need to get ready here for the hereafter.

"Behold, now is the accepted time; behold, now is the day of salvation." For the true believer, there is no death. It is only a change. The door of immortality is open before him.

A sweet little girl died in Columbus, Ohio, leaving the parents broken hearted. A Minister's seven-year-old daughter went to call on them to bring comfort and consolation.

"Yes, we have lost our precious child," said the mother, in response to the girl's question about the departure of her playmate. The child seemed surprised and asked in tender innocence: "You have not lost her, have you? Didn't she just die?"

Intuitively, the darling knew the Gospel message regarding life and life after death. She knew that her friend was "ordained to eternal life."

Maeterlink speaks of immortality in his book, "The Blue Bird." It is a story of two small children, brother and sister, going out in search of happiness. All day they strolled through the fields, beside the brooks, along the paths, in childish play.

Finally night came, darkness covered the earth like a mantle and they were lost. They tried to find the way home but entered a cemetery instead. Tomb stones, great trees and sinister-looking shadows were all about them. The customary sounds of nature had a frightening effect.

They trembled with fear and clung to each other as the darkness enclosed from all sides. The night seemed like a huge, black giant about to slay them.

But suddenly the scene changed to one of joy and happiness. A new day dawned. Morning came and chased away the shadows. The children are described as standing in bright, cheerful, delightful surroundings. Birds are singing. The world is full of light.

The girl, still clinging to her brother, asks . . . Where are those horrid tomb stones, the deep shadows, the angry noises? Where are the dead?

The boy answers: "There are no dead now, sister."

This is the answer that Christ brings to a dark world of death, as He opens the door of eternal life, for all who will enter. Do not put off your acceptance of God's plan, as arranged for your eternal well-being. Do not delay your acceptance of Jesus Christ as your personal Saviour.

"PULPIT GERMS." By Dr. William W. Wythe. A book of 450 sermon outlines, prepared to help the busy Pastor and others who may be called upon to prepare religious talks. Indexed by Scripture texts and titles. Price 75 cents . . . Defenders, Inc., Wichita, Kansas.

National Decadence

J. Edgar Hoover . . . Federal Bureau Investigation . . . Washington, D. C.

"There can be no strong moral fiber in the nation unless man binds himself to God."

THE CRIMINAL is a fugitive not only from man but also from God.

In flaunting the laws of man he scoffs at the moral code. Evil is his stock in trade and society his arena of activity. What reason propels him to make crime his trade? Why does he try to destroy instead of to build — to fight instead of to respect?

I have closely followed criminal activity in the United States, particularly during the last 23 years. I have seen its results. I have come face to face with those who laugh at the law, who steal, rob, pillage and kill. I have fought against them in their attempts to slash away at our national character. At times, it has been most discouraging to note the apathy and indifference of many of our citizens toward the steady rise in crime.

All during the war years, major crime was on the upswing. It reached a 16-year peak in 1946. The fact that every 5.7 minutes of the day and night brings a crime of murder, manslaughter, rape or assault to kill is a challenge that should be answered by concerted action.

At the end of the recent war, age 17 led all other age groups in arrests for serious crimes. We now have a state of affairs where the juvenile offender has grown up and graduated into serious crimes of murder, robbery and assault. A general moral decadence in the United States is emphasized by the arrest in 1946 of 108,787 youngsters under 21 years of age for crimes serious enough to warrant finger-printing.

These are the youngsters who were responsible for 51 per cent of the auto thefts, 41 per cent of burglaries, 28 per cent of the thefts, 26 per cent of the rapes and 18 per cent of the arsons. This is a brutal, callous and shameful picture. It signifies corruption and reflects an utter disregard of human rights and human decency.

BETTER HOMES NEEDED

How shall we explain this situation?

What constructive action can we take to alleviate the problem?

The answer lies for the most part in the homes of the nation. Many of the cases coming to my attention reveal the shocking fact that parents are forgetting their God-given and patriotic obligations to the little ones. In a spirit of recklessness and abandonment they are neglecting the children entrusted to their care. How can we blame youngsters who are ashamed of their mothers and feel that their fathers do not represent honorable manhood? The conduct of many parents today is directly attributed to the breakdown in youthful morals and character.

I recall one case where four boys aged 16 and 17, banded together and perpetrated a series of house-breaking and thefts. Three of the boys were victims of broken homes. Parental control was lacking in the life of the fourth youth. The mother of one of the youngsters maintained the lowest standards. Her son knew this and definitely resented the behavior of his mother. He lost the incentive to maintain good conduct and a good reputation for himself.

In another case, a boy first came to the attention of the police when he was ten

years of age. He had the questionable distinction of first testing his skill in thievery in his own home at the expense of his father. The boy's subsequent activities ranged from housebreaking to armed robbery. The youngster's parents unwittingly contributed to his delinquency by placing their employment and other interests foremost. As a result the boy was neglected.

The pattern of these cases is repeated over and over again. More and more children are being sacrificed upon the altar of indifference as parents throw aside responsibility. Selfishness is the keynote of the day and materialism the inspiration for living. God in many instances is not accepted in the home and concepts of morality have been relegated to the junk heap.

Can a nation exist void of all religious thought and action? Can we have internal peace without morality? Can we build homes without God or have worthy parents who know not His teachings? Who is the fountainhead of justice, equity, truth, goodness and majestic integrity? What is the reason for life, its aims and its end?

The key to these problems, to life itself, is God. He is man's first need — his final goal. Religion, the bond that binds man to God, is the golden arch that leads to happiness. Destroy it and chaos will result.

The home built upon firm Christian principles is a fortress against evil. Those who live within are crusaders for decency — disciples of democracy. A Godless home is built upon sand. Buffeted by the tides of envy, avarice, greed and sloth, the structure weakens and finally crumbles. Decay seeps into the physical and moral structure and crime finds an inviting breeding ground.

BETTER PARENTS NEEDED

My hope for the future of this nation is predicated upon the faith in God which

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is nurtured in the home. No outside influence of a constructive nature can overcome the lack of a guiding light in the home. If the trend toward crime is to be met, the spark of this light must be the knowledge of God and its fuel must be the understanding of Him and His works.

Parents must awaken to the realization that the family is the first great training school in behavior or misbehavior. Children develop a sense of right and wrong — they are not born with it. The home becomes for them their first classroom and parents serve as their first teachers for the inspirational education of youth.

Through the medium of the home, the child must learn to appreciate the necessity for discipline and the need for law and order to guide the conduct of people in society. He must absorb lessons of good citizenship and recognize that he has the responsibility to take his place as a citizen in the United States.

Above all, he must be taught a love and a knowledge of God. If these qualities are exemplified and taught in the family circle, the child will be fortified with a character that will be a forceful antidote against temptation.

No home can be sound unless it is built of a strong foundation of moral fortitude. The lack of proper moral training may hush the conscience to such a degree that man's ultimate end will be misery. There can be no strong moral fiber in the nation unless man binds himself to God. He does this through religion.

Our nation is sadly in need of a rebirth of the simple life — a return to the days when God was a part of each household, when families arose in the morning with a prayer on their lips and ended the day by placing themselves in His care. We should revive the beautiful practice of offering thanksgiving at meals and bring back to the family circle moments when father or mother unfolded the beautiful lessons of the Bible to eager, young listeners.

The foundation of our democracy was built upon a firm faith in the Almighty. As our nation grew and prospered, as it overcame vicissitudes and adversities, its people never lost faith in a personal God. Our generation, it seems, has allowed old, faithful religious practices to slip into oblivion. As a result, the nation has suffered and its children have become spiritually starved.

Let us return to the faith of our fathers and reap once again the harvest of God's blessings.

mercial vice, the picture would be ugly enough.

But they are, with very few exceptions, no such thing.

Most of them have husbands and homes; many of them have children of tender age.

The majority have jobs; not a few are still in school.

But every one of them has swallowed whole the squalid doctrines of moral Nihilism sometimes subtly, and more often badly, propagandized by erotic films, obscene literature and the salacious innuendo of some radio comedians.

Every one of them, pluming herself on the acquisition of "freedom," by which she means promiscuous license, is not aware that she is toying with a dangerous explosive.

She is making herself unfit for the duties of home-making and rearing of children; she is dulling her mind against knowledge and poisoning her body against normal, healthy functions.

She is defaulting her self-respect, setting herself up as a target for base instincts and attempts.

And she is the laughing stock of the very man whose casual society she welcomes over a liquor glass.

Of course this is morally bad in every sense.

Obviously it contributes to juvenile delinquency because mothers neglect their homes and children while they spend their time in these places saturating themselves with drink.

Something must be done about this potential social cancer.

Most desirable, would be self-regulation—

First, by the women themselves, awakened to the ugliness and foolish degradation of their conduct.

Second, by the saloon keepers, against whose business interest it is to encourage the situation.

But if self-regulation is not to be had or hoped for, then it is decidedly up to the law to exercise its duty of protecting the sisters, wives and mothers of the community from the consequences of their own folly.

And, by quarantining the dopes of the alcoholic era, keep our society clean and healthy.

This is something to ponder upon seriously before we are face to face with a degree of decadence and immorality beyond the power of cure and difficult to extirpate.

A SAD AND UGLY SCENE

IN THE DINGY half-light, in the thick, stale miasma of tobacco smoke and alcoholic fumes which are the atmosphere of the innumerable cocktail bars of our cities, a new character has entered the American scene.

It is the female bar fly.

She is of all ages and social conditions; sometimes young enough to make one suspect the barkeeper of serving drinks to minors, sometimes mature enough to invite conjecture over the number and age of her grandchildren.

Often unescorted, she admits male strangers to her conversation and lets them stand treat without reciprocity—a cadger, in other words.

Her talk is free, her manners indecorous.

She resents no gambit of approach which is barely short of intolerable affront.

Hour after hour, day after day, from early evening until closing time, this new character is a fixture of the modern saloon.

The barkeepers and male habitués regard and deal with her from an attitude of mingled contempt and predatory interest.

If these women were demimondaines, if they were engaged in some form of com-

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SMEARING

"The time has come for mobilized public opinion to break the backbone of the smear Gestapo."

THE JEWISH HAND that manipulated the trigger, sending a bullet through the heart of Count Folke Bernadotte, was motivated by no greater degree of hate . . . than Jewish hands is the United States which use poison pens to assassinate the characters of those who oppose Communism. This analogy is sound and may be carried further.

The Stern Gang, who takes credit for murdering Count Bernadotte, has supporters in the United States. It is coming to be more and more regarded as an international, pro-Communist underground, composed of Zionist fanatics.

During the months that its members were terrorizing Palestine, torturing and murdering English soldiers, Walter Winchell aided and abetted the criminals by attacking the British Government in regular Sunday evening broadcasts. Other spokesmen for B'nai B'rith Jewry, including rabbis in all parts of the Nation, used the same propaganda line. The following Associated Press dispatch from Nantasket, Massachusetts . . . of August 30th, is symbolic:

"Entertainer Eddie Cantor, Monday, called Ernest J. Bevin, Foreign Minister of England, 'the worst anti-Semite since Hitler'."

Major George Fielding Eliot attributes the assassination of Count Bernadotte to the presence of Communism inside "Israel." He tells of interviewing a "young Sternist contact man last April (who) started right in with the well-worn Moscow shibboleths about American imperialism, Wall Street and the peace loving Soviet Union."

Leo Isacson, who was recently elected to Congress from a New York Communist district, as a protege of Vito Marcantonio, toured Palestine last July. He tells of meeting leading Jews, and his report causes the reader to feel that Zionism and Communism have much in common. One incident will suffice:

"When we arrived at the Hotel Tel

Piot, we were greeted by the Chief Rabbi of Jerusalem, Rabbi Herzog, a scholarly, solemn-looking, bearded man of about 60," says Isacson. "He shook hands warmly and smiled broadly as he welcomed us.

"Tell me, Congressman," his first words were, 'how is my good friend Henry Wallace?'

"I found the rabbi extremely well informed on political developments in the United States, particularly on the formation of the new party headed by Henry Wallace. From Rabbi Herzog, and later from dozens and dozens of others who asked me opening questions similar to his, I was to discover that Henry Wallace had indeed endeared himself to the peoples of Palestine.

"He (Herzog) asked me what the Jews in America were doing about the vacillating policies of both major parties toward Israel. I told him a great many of us were supporting the candidacy of Henry Wallace. He laughed knowingly and embraced me."

* * *

PALESTINE JEWRY could be no more loyal to the Red cause than are the Jewish organizations of the United States, who have for years knocked down opponents of Communism by *systematic smearing*.

The attacks invariably follow the same pattern. If the victim happens to be a

Christian, his religious profession is denounced. He is plastered with falsehoods and half truths. This phase of the blast is usually so bitter, vindictive and full of hate, that respectable readers are nauseated. Finally, the opponent of Communism is accused of being patriotic for financial reasons.

This is the Jewish pattern of attack. A network of Smear organizations, directed by character assassins, has operated many years in the United States. Without help from this source, Moscow would never have been able to establish a beachhead on American soil.

Four men have made independent investigations—each in his own way, assembling facts, exposing the operations of the Gestapo. They are: Major Robert H. Williams, Joseph Kamp, John T. Flynn and Dr. Harvey H. Springer. These men have issued reports and written books, which synchronize to ferret out the crimes of the Red Underworld in the United States.

The time has come for mobilized public opinion to break the backbone of the Smear Gestapo. The four following books by the above authors, should be circulated by the millions of copies:

"The Smear Terror," by Flynn. "Open Letter to Congress," by Kamp. "The Anti-Defamation League and Its Use in the World Communist Offensive," by Williams. "A Case of Conspiracy," by Springer.

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Suffering For Well Doing

Dr. Mordecai F. Ham . . . Louisville, Kentucky

"Christ, the Captain of our salvation, suffered. Therefore do not think it strange if you are called to suffer."

FOR this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." I Peter 2:19-20.

One of the greatest mysteries of all the Christian experience is the purpose that God had, when He called you—permitting you to suffer for doing well.

Everybody expects to suffer for doing wrong. Even the pagan recognizes this and resorts to various kinds of self-torture. Heathen religionists deplore their wickedness, and will torture themselves and live under a superstitious fear, when they have done something wrong. But when we suffer more because we do well, than apparently those who are doing wrong, as the seventy-third Psalm tells us, then we need a Bible revelation to help us understand God's purpose.

Christ, the great leader and the Captain of our salvation suffered. Therefore do we not think it strange if you are called to suffer. Did He not warn you that, "Ye shall be hated of all men for my name's sake?"

SLANDERING THE CHRIST

There was libelous and slanderous talk regarding Jesus and about His birth. He had to begin His earth-life with this odium as a child. Even His mother had to live under a reproach, but note her beautiful character. That faithful, loyal, pious mother stayed with her Son to the end and was willing to bear the reproach all the way. John also quotes Him as saying: "If the world hate you, ye know that it hated me before it hated you." In the language of the Christian adage, "This world is no friend of grace!"

Also note how that our Lord was never hurt when they brought slanderous accu-

sations against Him. Jewish leaders, who regarded themselves as being very religious, did the slandering. By inference they accused Him of being born in "for-nication." We find the record in the eighth chapter of John's Gospel. He knew that the slander was false. He therefore knew that it could not hurt Him. Lies do not hurt anyone in the long run. When anything is said about me that is bad, and not so, I think what a tragedy it would be if the lies were true.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Matthew 5:11-12.

They even accused Jesus of doing what He did, in the power of Satan—Beelzebub, the prince of demons. But even this did not hurt Him. He just moved on. Not only that, they said He kept bad company. "This man receiveth sinners, and eateth with them." Luke 15:2.

THE MESSAGE OF ROMANS

BY ROBERT C. McQUILKIN, D.D.,
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He was a constant victim of reproach, by the religious leaders of His day. This Man who was the very God, left Heaven and came to this earth because He loved man, had to bear the reproach of keeping bad company. Being lowly born, a question mark was placed on His birth. They also accused Him of being ignorant, as indicated by the following admission: "And the Jews marvelled, saying, How knoweth this man letters, having never learned?" John 7:15.

Where is His doctor's degree? Where did He get His scholarship? How does this man have knowledge? He never went to school. He has no scholastic standing. The meanest things they could say about Him, were not bad enough to satiate their hatred.

Jesus said: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7:16-17.

You are not willing to do God's will, said He . . . and consequently you do not know the divine purpose, because God never reveals it to those whom He knows will reject. He does not place His resources at the disposal of the person He cannot trust.

RELIGIOUS HATRED

Christ was accused of breaking the Law of Moses. But in reality, He is the only man ever to live on this earth who completely obeyed the Law. He never once violated it at any point. He never committed a single sin during His entire earthly life. He could therefore fling the challenge in their teeth — "Which of you convinceth me of sin?"

Then again, not only did they accuse Him of breaking the Law of Moses, but of trying to destroy their religion.

He was only concerned, however, to save people from a false religion that was damning its followers. If our Lord

wanted to destroy the evil religious concepts of His day, it was because souls whom He loved were being destroyed. He must have had this in mind because we read in Matthew 9:16-17, "No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh away from the garment, and the rent is made worse. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved."

Much of the mail that I receive deals with just such sufferings from the most devout saints. They are falsely accused of being disloyal to their religion, in one way or another. Often they are accused when, in reality, they are only objecting to apostasy in the twentieth century Church—exactly as our Lord would object if He were living on earth in a human body now. Not only was Christ a victim of such slander, but they even went so far as to accuse Him of blasphemy. Think of the Son of God, tabernacled in the flesh, being accused by men of blasphemy!

You need not be surprised if some of your best friends become accusers, taking the position that you are disloyal to Christ, unless one of them. They expect you to sing out of *their* hymn book. Like the disciples, who found the man casting out demons in the name of Jesus, they forbade him, as we read in Luke 9:49, "Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us." And then we read in the next verse, "And Jesus said unto him, Forbid him not: for he that is not against us is for us."

Jesus tried to reason with His enemies. The accusations they were bringing against Him will be common to those that will be brought against the ones who follow Him. Satan remains the God of this age. He knows that in striking you, he strikes Christ, because Christ gladly identifies Himself with you! We may therefore expect to suffer for doing good.

"IF WE SUFFER"

For instance, the missionary leaves his home, friends and family. He goes to some foreign land for the sake of the Gospel. Next we hear that he is being persecuted, maybe in prison, possibly martyred. His motives are the purest. His ideals are the highest. His heart aches for those who persecute him. He is utterly unselfish. But he must pay a severe penalty for being loyal to His Christ.

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What the world cannot understand, of course, is that he is looking ahead. He understands the meaning of II Timothy 2:12, "If we suffer, we shall also reign with him; if we deny him, he also will deny us."

Our Lord set the example. He suffered for the sins of others. So we today are His witnesses, to show that Christ, in the person, is responsible for the good that is being done.

The greatest honor that any Christian can have is to suffer for doing good. Jesus said in Luke 21:17, "And ye shall be hated of all men for my name's sake."

Finally, the enemies accused Christ of being seditious. They could not crucify Him on the charge of blasphemy. So they changed it to sedition. Concerning Him Who never raised a finger to harm anyone, we read in John 19:12, "And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar."

You have cause for grief when some-

one whom you have befriended and have tried every way to help, turns traitor. The next you know, the friendship that you showed him and the very intimacy of the past, will be used for what he thinks will be to his own advantage. He will take something that he can use against you and put on a campaign of slander, like Judas. Judas had no doubt told the leaders that he could deliver Jesus into their hands. We read in Mark 14:10-11, "And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them."

"Judas, betrayest thou the Son of man with a kiss?" The one who professed great loyalty to Christ and His cause, turned out to be the world's most despicable betrayer.

BE LOYAL TO CHRIST

Do not be discouraged if one whom you have trusted, turns traitor, and becomes your bitterest enemy. He will try to do you the greatest harm. This was Christ's experience.

Men of hardened hearts murdered Him. Though it was done in the name of justice, the charges against Him were never proved. He was put to death by faked evidence and purjured testimony.

He was the victim of the greatest act of injustice ever known in the history of mankind.

When I stood in Athens, Greece, I wondered what kind of people had taken a man like Socrates, a great teacher, and put him to death as one who was endangering the republic. They accused him of treason, just because he taught that there was a future life.

Jesus was a true friend to all who knew Him. He "went about doing good." Today there are certain people who still look upon Him as their worst enemy—not knowing that their suffering is because of what they did to Jesus Christ. He came as a hated Man of Sorrows the first time. He will come as King of kings and Lord of lords the next time. We will bow to Him now in repentance or bow to Him later in judgment. "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God."

Have you slandered one of Christ's workers? Then you have slandered Christ. Have you falsely accused one of Christ's messengers? Then you have falsely accused Christ. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Let us not be ashamed of Christ. Let us not rebel against suffering for Him. Let us turn to Him with all our hearts, and be willing to go all the way for His sake.



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"Two and a half," replied Moody. "Why, what do you mean?" asked his friend. "Was it two adults and a child?"

"No," replied the evangelist, "it was two children and an adult. The children have given their lives to Christ in their youth, while the adult has come with half of his life."

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WHO BECOME ALCOHOLICS?

By Wilbur E. Hammaker

SINCE "Alcoholism" is becoming a major medical problem in this country, we may well ask about the origins of the disease. It now ranks in size as the number four disease, rated according to the number of known "victims." It may really deserve a higher rating.

The reason for this surmise is that those afflicted with "heart disease" or "cancer" or "tuberculosis" are more likely to be recorded medically than those in the toils of alcoholism.

You will observe that I have not quibbled about whether it be truly a disease or not. Many of my friends are not willing to classify it as such. They argue the question. I can see their point. But many people consider all such discussion to be mere quibbling. Be that as it may, I am perfectly willing to "go along" with those who say: "It is a disease." I have been so many times enmeshed in its terrible tendrils that I have sensed its pathological power.

More than once, I have gone side by side with an alcoholic through the horrors of that awful experience. Vicariously, I have entered through companionship, into that "hell." I could never look lightly or without profound compassion on an "alcoholic." At long last, drinking is seen by the most casual observer, to be anything other than funny.

Because I sympathize so deeply with the "alcoholic," and understand so fully how he or she got that way, I can never laugh easily at the antics of "a drunk" or "a near drunk." As Charles Jackson said: "There is really nothing funny about drunkenness." You may recall that he went on to say: "One of the chief purposes I had in mind in writing 'The

Lost Week End' was to destroy the common thought that a drunk is funny." If you have doubts concerning the soundness of his thesis, ask yourself this: "Could I laugh at my own son, or my own daughter, caught in the toils of intoxication?" It is well to use imagination with reference to beverage alcohol.

Do not make the rejoinder: "It is unthinkable that my child or my wife or my husband should ever 'take too much'." Do not tell me, or yourself, or your friends, that you and yours can "take it or let it alone." There is a long road ahead. Do not toss around the statement that "nice people" learn how to handle their liquor just as they learn how to handle their knives and forks.

Let us be objective. Why not face the facts? Some of the most delightful people . . . have lost temporarily that rigid self-discipline that is necessary if a drinker is to keep himself or herself "in hand."

The easiest way to "turn down" insistent gracious appeals "to have another" is to have none. There is sounder reason, firmer ground, for taking none than for refusing to take "just one more." Really there is no more reason for drinking beverage alcohol to be "a good fellow" or "a gay companion" than to "eat sauerkraut" or "turnips" or "olives" if these happen to be individually distasteful to a guest, or to smoke cigarettes or cigars or pipes. If my host pulls out a pack of cigarettes, am I a boor, if I say: "No, thank you." Don't you see? Is it not plain that you can be polite and courteous and still refuse to "do as the Romans do?"

Can you not see that this matter of not drinking is serious? It is no light ques-

tion to be answered off hand even if the lighter aspects only are being considered. If "alcoholism" is not even taken into perspective, there are sound reasons for committing oneself to "abstinence." And for urging one's friends and loved ones to take that same step. The lesser dangers and pitfalls of the road travelled by the drinker are great enough to cause a thoughtful person to say, "the wise way of life is that of total abstinence from the use of alcoholic beverages."

But let us not forget the main question, the one with which we started: "Who Become Alcoholics?" The answer is "Drinkers, Only, Become Alcoholics." Let us write those words as in letters of fire across the sky line of our minds. No one else gets that dread disease called "Alcoholism." The bug of that malady never gets into the system of an "abstainer."

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ANALYSIS OF



Reporting From Washington

IT IS BECOMING more and more difficult for even Mr. Truman's personal friends to understand him. Democrats and Republicans alike realize that he is carrying a heavy load. There has been up to now, an inclination to be charitable with him. But charity is turning to disgust on all sides.

He has during recent weeks become increasingly unpredictable. The thought of getting votes that might otherwise go to Henry Wallace, seems to be an obsession with him. This is attributed to the fact that Judge Rosenman has returned to the White House.

The President is following such a zig-zag course that no one knows where to find him. Some think he must be very tired!

He seems oblivious to his mistakes. No greater blunder could have been made than to launch a speaking tour, soliciting votes, with the blatant statement that he was going to "give 'em hell."

This remark alone was sufficient to alienate a multitude of God-fearing Christians at a single stroke. The American people still feel that there is strength in dignity, on the part of office holders.



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Profanity, in public or private, remains an outward sign of inward weakness.

No one in Washington pretends to understand the President's opposition to the spy ring exposures by the Committee On Un-American Activities. He insists on calling the investigation a "red herding" and this is making millions mad at him.

Southern Democrats rejected Wallace four years ago and gave the Vice Presidency to Mr. Truman. This act made him President. Now his Civil Rights program, which originated inside the Communist Party, is jeopardizing the very existence of the Democratic organization in the South.

"He's a conundrum," says Upton Close, the well-known author, editor and Washington radio commentator.

ONLY PART of the story about Alger Hiss has been made public by the Committee On Un-American Activities. There remains several angles yet to be explored.

Hiss was Secretary General at the 1945 San Francisco conference which drafted and adopted the United Nations constitution. He was, at that time, a top-level policy maker of the State Department. With men of this type representing the Government of the United States, little wonder that Molotov was all smiles during the sessions.

It was like sending "love and Hisses" to Stalin!

Investigators for the House Committee, probing Hiss' career, have uncovered a

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criminal conspiracy, the tentacles of which reach in all directions like a gigantic octopus.

Whittaker Chambers, a former leader in the Washington spy ring, testified under oath that he knew Hiss to be a dues-paying member of the Communist Party. Chambers, now one of 10 "senior editors" of *Time*, gave what is regarded here as highly important testimony.

Washington news writers detect a paradox in this development . . . for the reason that the *Time-Life-Fortune* publishing axis (gross income last year, 120-million dollars), has for years kept up a running fire against the Committee On Un-American Activities.

While these magazines continue to veer to the Left, assuming a cynical and flippant attitude toward fundamental Americanism, one of their principal writers helps direct a movement toward the Right. Henry Luce, the editor, finds himself in an awkward position.

EDWARD STETTINIUS was Secretary of State and leader of the American delegation to the San Francisco conference. While there, he discovered the need of a ghost writer to help prepare speeches and other literary material.

Alger Hiss had just the man . . . Dalton Trumbo from Hollywood, who would be glad to serve without pay! The new appointee began at once hammering out addresses for Stettinius.

Not until two years later did it become publicly known that Trumbo was a member of the Communist Party. The disclosure came during the hearings on Hollywood Communism, conducted at Washington by the Committee on Un-American Activities. His membership

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card was placed in the record at that time.

Trumbo was arrested and successfully prosecuted for contempt of Congress, when he refused to answer questions put to him by the Committee. His sentence was a year in jail and a \$1,000 fine.

Adolph Berle, Jr., testified that he personally knew Hiss to be a member of the pro-Soviet bloc, working inside the State Department. Dean Acheson is reported to have headed this group of adventurers, who were putting forth a determined effort to Sovietize America. It is now known that Acheson appointed Hiss as his Executive Assistant, after having been told by the FBI why the latter was being investigated.

Speeches delivered by Stettinius during the San Francisco gathering have been examined. At no point did they transgress the Communist Party line. Hiss presided at plenary sessions of the conference. He attended executive sessions from which the press and public were barred. He sat quietly beneath Molotov and heard his master declare that Russia was devoted to the task "of setting up a solid organization of international security."

No wonder that public prayer was forbidden at San Francisco!

AS SENATOR W. Lee O'Daniel retires from the Senate, he leaves a host of friends and well-wishers on Capitol Hill. Not once, since coming here, has he been known to compromise his Christian convictions.

New Deal character assassins, like Walter Winchell and Drew Pearson, tried to create a false impression of him in the public mind. He ignored opposition for the most part and went ahead representing the people of Texas. Returning home, he takes with him his self respect.

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On September 17th, the Senator sent a letter to the Editor of *The Defender* which deserves to be quoted in this department:

"When my present term expires on January 3, 1949, I will have served the public 10 years. The people of Texas have bestowed upon me the highest honors within their power. They elected me as their Governor, and then re-elected me. They elected me as their United States Senator, and then re-elected me.

"I have defeated a long list of the high-ranking professional politicians, many of whom had the active support of the New Deal dynasty in Washington. They also had the financial support of the radical labor leader racketeers with their millions of dollars. I am not a politician, never have been, and never will be; yet, thanks to the citizens of Texas, I have never been defeated in any political contest.

"One of the main reasons for not running for re-election is that fact that I consider 10 years of a man's life a generous contribution to public service. I believe every elected federal official should be limited to one term of not more than six years.

"I am convinced, after study at close range, that the main objective of the majority of the elected federal officials is to get themselves re-elected, re-elected and re-elected. The condition existing in our federal Government today is due primarily to the fact that the majority of these officials do things that will help get themselves re-elected, instead of doing the things best for the welfare of the Nation.

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"Another reason why I do not desire to remain in the Senate is because I see slight hope of saving our Nation from going Socialistic or Communistic. There are less than a dozen men in the Senate, who consistently vote to maintain the American form of Government willed to us by our forefathers. This was the form of government we had until 1932.

"The only way, as I see it, to prevent our Government going like great nations of the past, is for the people to conduct a thorough house cleaning in Washington. This can be done by electing to Congress and the Presidency, an entirely different type of men than are now in the majority.

"The people must awaken to the necessity of sending a different type of men and women to Washington to serve them, and then not let them stay there long enough to become contaminated. As a private citizen, I shall work to bring about an improvement in the type of people elected to federal positions."

MRS. ELEANOR ROOSEVELT is known around Washington as a person who can be quite naive when such an attitude seems to fit her purpose. A secular magazine recently asked her the following questions:

"Will you please explain where religion enters into Communism? Are Communists atheists?"

This was her reply: "At one time they did not permit the practice of religion in Russia. Now, however, I understand that they allow freedom of worship to all people."

The former first lady is in position to know better. Her statement can only be regarded as an effort to confuse American public opinion, while shielding the

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criminals of the Kremlin from the criticism they deserve.

Washington observers reached the conclusion long ago that Mrs. Roosevelt was *not* intellectually honest. This attitude finds support in the controversy currently raging between her and Westbrook Pegler.

Mr. Pegler wishes to know why Franklin Roosevelt negotiated a Georgia deed, containing a clause that his land could never be sold to a Negro. Mrs. Roosevelt discusses the matter as follows in her syndicated newspaper column:

"I read an article by Westbrook Pegler in which he stated that Mr. Roosevelt 'signed his name to a property deed at his real estate promotion at Warm Springs, forbidding forever the sale of his land to any Afro or its rental or occupancy by any such.'

"I know nothing of the property deeds signed by my husband in Warm Springs. I do realize, however, that, in signing a deed, he would have been obliged to conform to the laws of the state in which that deed was signed. If the State of Georgia has any such laws as you mention, he would have been obliged to sign in order to obtain the land."

Mr. Pegler calls this an "artful dodge" and says: "No court could possibly hold that Mrs. Roosevelt's obvious evasion was an honest response to the question.

He points out that a letter addressed to the clerk of Meriweather County, Georgia, would bring her complete information. Then taking up the second clause of her "answer," Mr. Pegler continues:

"The statement that Roosevelt 'would have been obliged to conform to the laws of the State' is so typical of the concept of honesty that permeated the New Deal, that I here put it to analysis . . .

"We find Eleanor The Great abruptly helping herself to an assumption that some law of the State of Georgia compelled her husband to insert this clause. There has been no mention of any such law. There is no evidence that any law forbade Roosevelt to sell to a Negro . . .

"Having raised the speculation about a law, we find her rushing on the false assumption, that the asker of the question not only has conceded the existence of the law, but has made a reference to it.

"If the State of Georgia has any such laws as you mention!" "

Mr. Pegler demonstrates the dishonesty of the woman, by showing that no such *mention* was made or remotely suggested.

"Who mentioned what laws?" he asks and concludes with a direct statement to his reading public, "If you find no mention of any laws, do you think Mrs. Roosevelt did? Or would you lean to the suspicion that she was trying to confuse the issue and relying on a hope that you would generously regard her as a sincere person who just happened to be a little inexact in her use of the English language?

"If you do give her the benefit of this generosity, you must discount the fact that she has been a paid journalist for 16 years, professing to deal in firm facts."

NOTHING in years has so aroused the interest of members of the Washington judiciary, as the rebuff administered Supreme Court Justice Robert Jackson, by the American Bar Association last month.

Attorneys who share his internationalism, had planned in advance to gain the organization's approval of the Nuernberg trials, at its Seattle meeting in September. Judge Frederic Miller of Des Moines, Iowa, is chairman of the Bar Association Section on International Law. As an ardent exponent of the Jackson philosophy, he led a group in trying to jam through a resolution of endorsement.

He sought to put the Association on record as recommending United Nations tribunals, to try individuals for alleged violations of international law. To the surprise of Jackson and his supporters, the proposal was shouted down from the floor of the House of Delegates. The matter was then deferred for consideration at its winter meeting next February.

Several delegates rose to condemn the Nuernberg trials as farcial, unfair, treacherous, lacking in proper precedent and motivated by a thirst for revenge. Justice Charles F. Wennerstrum of the Iowa Supreme Court, who sat in judgment at the trial of German generals, said: "I have heretofore made the statement, and I unhesitatingly here repeat it, that no victorious nation should have the right to pass upon the war guilt of *individuals* of a vanquished nation."

Roosevelt chose Jackson to serve the interests of international Jewry, by inventing a set of laws for use in chastising the German people and executing their leaders. The broader purpose of the scheme was to establish a precedent for making anti-Semitism a crime punishable under international law. Jackson was commissioned to write the "lynch" law. Christians were quick to see that this could be used to destroy the New Testament because of its passages against the Jews.

Although a member of the United States Supreme Court, he was not deterred by the fact that the Constitution forbids *ex post facto law* under any and all circumstances. The *Chicago Tribune* insists editorially that all war criminals were not on the European side of the Atlantic. It says that "Justice Jackson and his fellow murderers of Nuremburg . . . sent others to death to avert attention from their own guilt."



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... From Page 2 ...

department of our national life is free from its contaminating touch. Strong medicine will be needed to correct the disease.

We need to understand that the Communist plot to destroy civilization is centuries old. The Communist Party has been in existence more than 150 years—under different names, of course, than we know it today, but for the same purpose, and working toward the same objectives.

The conspiracy did not have its origin in Russia during the year 1917. An occult underground organization, destructionist in character, has existed for more than a century and a half. The scheme is now coming to fruition in the form of a world revolution.

Nations, weak in moral and spiritual resources, are finding it impossible to resist the pressure of attack. They are being leveled to the ground by the iron fist of internationalism.

Spiritual weapons are necessary to cope with these evil forces. The conscience of a nation must be made sensitive to their operations. The national character of a nation must be fortified against them. And this places a unique responsibility upon the Church life of a nation.

The motivation of Communism is Satanic. Men of evil genius have spearheaded the attack down across the centuries. Jesus encountered the same opposition. This resistance to Christianity has manifested itself in different ways, at different periods of history. But the motivation has remained the same. The Apostle Paul wrote in his day that, "The mystery of iniquity doth already work."

In the first century of the Christian era

there arose groups known as "Gnostics," who operated according to the same principles that their descendants, the Communists, are operating today. They hated Christ. They were anti-Christ. They sought to pervert Christianity. They were antagonistic to the established order. They advocated every kind of lawlessness.

As Christianity began to be taken seriously, influencing the course of nations, anti-Christ antagonism hardened into a philosophy. This opposition organized itself according to the following ideas:

That primitive man receives his essential rights from nature. Civilization tramples upon those rights. The privilege of owning property destroys equality. Nobody should be allowed to own anything (which, when put into practice as in Soviet Russia, means that a few people at the top own everything). Ordered government and organized religious worship destroy liberty.

Therefore, to reinstate man's original privileges it is necessary to destroy all religious and civil societies, together with property rights. Chaos is advocated.

This philosophy, created by the restless people of the world out of hatred for the Christian religion and Christian civilization, was finally given the label of Socialism. The promoters have always been enemies of society. They were destructionists. They did not dare operate openly.

This gave rise to a network of secret organizations that became self-propagating, and which gradually spread to all parts of the civilized world. We are justified in grouping them together today under the heading of Communism.

They are all working toward their original objective, namely, to destroy the Christian religion, destroy human liberty and democratic government. Whatever is — is wrong and must be changed, says the people who direct this conspiracy.

They regard followers of Jesus Christ as their principal enemies. For this reason, they have deliberately and maliciously infiltrated the ranks of the Church. They have planted enemies inside Church organizations wherever possible. Earl Browder claims pulpit sympathizers numbering into the thousands. Wolves in sheep's clothing!

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J. Edgar Hoover probably had this in mind when he said: "The Churches of America are threatened by Communism. Ministers of the Gospel desecrate their faith when they describe themselves as Christian Communists."

Mr. Hoover is right. Supplementing his remark, let me say that Christian laymen have a special responsibility for seeing that their Churches are *not* desecrated by Communist propaganda.

I have traced what equals the same thing as the Communist Party, in a direct line, back to the year 1776. In my book, "Communism in Prophecy, History and



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America," I identify Adam Weishaupt as the arch-conspirator of all time. At the age of 28, he created an organization, of which the Communist Party is a lineal descendant. He became a link in the chain through which the "mystery of iniquity" has manifested down across the centuries. The name of this occult, secret order was the Illuminati.

He established lodge rooms throughout Germany, and by this means cloaked his plot with the secrecy that customarily goes with fraternal societies.

The teachings promulgated behind the closed doors of Illuminati lodge rooms, were such as to render his followers unfit for citizenship in organized society. Every member of the Illuminati was committed to the task of helping to abolish:

- First. Orderly government.
- Second. Private property.
- Third. The right of inheritance.
- Fourth. Patriotism.
- Fifth. Family life, and
- Sixth. The Christian religion.

These were the six abolitions of the Illuminati as established in southern Germany in the year 1776. And I submit that these are the six abolitions, the six fundamental objectives of the international Communist movement today.

Adam Weishaupt, and later Karl Marx, Frederick Engels, Lenin, Trotsky, Stalin, Browder, Foster — and all Communists and fellow-travelers in the United States today . . . are committed to the task of abolishing orderly government, the right to own private property, the privilege of inheritance, all patriotic sentiments, home and family life and the Christian religion. Abolish, abolish, abolish, is the essence of their code!

Every unit, every cell or nerve center of the Communist Party today, is identical with the Illuminati lodges as organized by Adam Weishaupt. These centers of vice and subversion fanned out across the countries of Europe, particularly Germany, France and Italy, during the latter part of the eighteenth century.

Illuminati meeting places in France were called Jacobin Clubs. These centers produced the French revolution of 1789, which resulted in some of the most atrocious crimes known in human history.

More than a million and a half people lost their lives in the holocaust.

The rulers of Soviet Russia willingly admit that they have patterned their Reign of Terror after that of France, since coming to power in 1917. The Russian revolution was connected by an underground organization with the French revolution. There need be no question in the mind of anyone, as to what would happen in the Western Hemisphere should our native Communists and those sent here from abroad, ever gain control of the United States government.

Seventy-two years of turmoil came and went in Europe, between the birth of the Illuminati in 1776 and the writings of the First Communist Manifesto in 1848 by Karl Marx and Frederick Engels.

This document, aptly called "the bible of modern Communism," was simply lifted from writings of Adam Weishaupt. It was nothing more than a restatement of the Illuminati code which had earlier produced the French revolution. I discuss this subject rather thoroughly in my book, "Communism in Prophecy, History and America."

I interrupt myself to repeat that Adam Weishaupt launched his organization on May 1, 1776 — the very year that George Washington and our forefathers wrote the Declaration of Independence.

Plots to destroy civilization and abolish human liberty were being hatched in the old world. Plans to build civilization and preserve human liberty were being evolved in the new world.

While Weishaupt and his followers were laying the foundation of the Communist movement, the founding fathers of the American Republic were formulating those principles upon which Constitutional democracy rests. The struggle in which we find ourselves today is between these same two systems.

Both philosophies of government took concrete form the same year, namely 1776. America wrote the Declaration of Independence. Europe wrote the cruel code of Communism. These two ideologies have now come to close grips. It is a life and death struggle. One must go down. The other will survive. We will either have a red world or a free world. We cannot have both.

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America faces the task of rebuilding the national character. Old-fashioned principles of honesty, decency and integrity must be restored. The state of a nation's character is an index to its economic, political and military security. "Righteousness exalteth a nation: but sin is a reproach to any people."

The existence of domestic government depends upon the character, the right purpose, of the individual citizen when he goes to the ballot box. A stream cannot flow higher than its source. And a nation cannot rise above its level of national integrity. The condition of a nation's soul is an index to its material security.

Roger Babson says, and I quote: "I believe the only development which can keep democracy afloat is a revival of religion. Under the old system of centralized government, conditions depended only upon the character of the rulers and not upon the character of the masses. Once a government could prosper whatever the condition of the Churches, or even without an educational system for the people. But today, with every man a voter and all the votes counting the same, the stability of government depends not upon wealth nor armies, but upon the character of the electorate."

These are the words of Roger Babson.

Now let me review, please, a few pages from recent military history.

You will recall that France went down in humiliating defeat during World War Two. The first newspaper published in Paris after the collapse of the French army contained a tragic confession. The article appeared in heavy black type on the front page.

The sensitive soul of France was completely crushed. The article was a pathetic admission of national weakness. It sought to confess the sins of all the French people. It deplored the fact that immorality and dissipation had been allowed to weaken the Country. It attributed the downfall of France to the loss of national character, and the fact that her people had flouted the laws of right and decency.

The editorial said that economic, political and military disintegration had resulted from moral and spiritual disintegration. It pictured Paris as one of the filthiest spots on the face of the earth. I shall quote from this historically-important article which appeared, as I say, on the front page of the first newspaper published in France after the collapse of the French army.

"We must now pay for 60 years of

de-Christianization, falling birth rate, decline into paganism, materialism and political anarchy. Providence granted us 25 years respite (after first world war), in which to recover ourselves. But instead, we returned to our free-thinking, materialistic vomit, to our 'popular front' moral and political anarchy. We have worn out the patience of Providence. We have disgusted the good God Himself. Will the Lord now grant us the recovery and resurrection of France?"

This confession reminds us that the strength of a nation is in its character, rather than gold, steel and material achievements. May I again quote my text from the book of Proverbs? "Righteousness exalteth a nation: but sin is a reproach to any people."

The time has come to apply this principle to our own Country. New moral and spiritual energies must be released to restrain wickedness and rebuild the national character. A revival of supernatural religion to involve the national conscience and call us back to God, and the Word of God, is the supreme need of the hour.

There is an intimate connection between national character and a full dinner pail. There is an intimate connection between moral consciousness and sound economics. There is an intimate connection between national integrity and national well-being.

England approached the brink of suicide during the French revolution. Burning embers were flying across the English Channel from continental Europe. The Country was threatened with a conflagration like that of France. The doom of the nation seemed to be sealed. It was under these circumstances that the Wesleyan revival broke out.

England was visited with the kind of moral and spiritual awakening which only a high religious tide can produce. Historians say that this revival saved the English people. "Righteousness exalteth a nation: but sin is a reproach to any people."

God of our Fathers, Be with us yet, Lest we forget, Lest we forget.

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APPLES OF GOLD

"A word fitly spoken is like apples of gold in pictures of silver." Proverbs 25:11.



A PATIENT PURSUIT of facts, and cautious combination and comparison of them, is the drudgery to which man is subjected by His Maker if he wishes to attain sure knowledge.

—Thomas Jefferson.

In religion, as in every other profession practicing is the great thing. We practice law, practice medicine, and ministers must practice what they preach—Christians must practice their religion.

—Jacobus.

The persons who ride with the devil when he is going their way, do not seem to realize that he is never going their way unless they are going his.

A skeptic once derided a Christian man by asking: "George, what would you say if when you die you found there wasn't such a place as heaven after all?"

With a smile the man replied: "I should say—Well, I've had a good time getting there, anyway!"

Then the Christian sent an arrow back to the skeptic—a question not so easy to answer. "I say, Fred," he asked, "what would you say if, when you die, you found there was such a place as hell after all?"

The World Church is a world smirch.

—Stanton.

It is good to have money and the things money can buy. But it is good too, to check up once in a while and make sure you have not lost the things money can not buy.

—George H. Lorimer.

If you want things well done and promptly, never pick out a person with

plenty of leisure. Employ the busiest one you can find. All really worth while things in life are done by busy men and women.

Some people develop eye-strain by looking for trouble.

The worst thing about history is that every time it repeats itself, the price goes up.

When a fool opens his mouth you can see right through him.

Labor to keep alive in your breast that little spark of celestial fire called Conscience.

—George Washington.

He who lives on hopes dies fasting.

—Franklin.

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All sunshine makes the desert.

—Arab Proverb.

Money is a good servant, but a poor master.

—D. Bouhours.

A year from now, what will you wish you had done today?

If you have lost faith in human nature, discover where you have gone wrong yourself.

—Allen.

Christians are photographs of Christ, and in the darkroom of sorrow and affliction, God is developing some of His loveliest characters.

The religion that makes a man look sick certainly will not cure the world.

—Phillips Brooks.

Steel that loses its temper is worthless. So are men.

Running people down is a bad habit, whether you are a motorist or a gossip.

As a lake without an outlet becomes stagnant, so a life that is self-centered becomes bitter and unattractive.

It takes a very little crack in the pot to let all the water leak out . . . and a little sin in the believer's life is sufficient to dissipate Christian joy.

All people smile in the same language.

FOREIGN MISSIONS



The Unfinished Task

By Rev. E. C. Wills . . . Olla, Louisiana

I AM CONCERNED about a great unfinished task. It is the unconsummated work of the Church. I desire to consider with the reader what this task is, why it is unfinished, and inquire if ways and means may be devised whereby the obligation can be concluded in spite of the lateness of the hour. In order to rightly approach the subject let us inquire . . . who appointed the task?

The importance of a task depends largely on the position and authority of the one giving the assignment. It should be clear to everyone that He Who said, "Upon this rock I will build my church," has the right to give orders to the Institution.

The Founder of the Church declared: "All power (authority) is given unto me in heaven and in earth." After establishing this fact He immediately added: "Go ye therefore, and teach all nations." It is to our Lord Jesus Christ therefore, that the Church, every member included, must give an account for the manner in which it carried out the appointed but much neglected task.

THE MAGNITUDE OF THE TASK

The mission assigned the Church is truly of considerable proportions. The final words of the Master, before He ascended into Heaven, were: "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Earlier

Jesus had stated: "Go ye into all the world and preach the gospel to every creature."

From these instructions we gather that if it is the desire of the Captain of our salvation that every person in the world have at least one opportunity to hear the Gospel.

It is not known what the earth's population was at the time Jesus spoke those words; however, today the number of human beings living on the face of the earth is estimated at 2,000,000,000. If we rightly understand Christ's command, it is the duty of the Church to make certain that the Gospel is delivered to every individual comprising this mass of two billion souls.

WHAT IS BEING DONE

There are in the United States at pres-

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ent, according to conservative estimates 20,000,000 Protestant Christians. Contributions from this source, designated for foreign missionary work, is said not to exceed \$20,000,000 per year.

This is an average of one dollar per person for the entire year; or approximately two cents a week. Some Church members give hundreds of dollars and a few contribute thousands each year, which indicates that a large number of the twenty million Church members never give a cent for this great work.

The interest of the Saviour in providing the Gospel was of such magnitude that He gave His life, but the average Church member in the United States is interested only to the extent of two cents a week. If, through the grace of our Lord Jesus Christ we are saved, what may we expect in the way of rewards for our Christian labors?

HOW COULD IT BE DONE

If the 20,000,000 Protestant Church members of the United States were as much interested in preaching the Gospel to every creature as they are in many other less important things, does anyone think it impossible for each of them to sacrifice fifty cents a week for the purpose? Surely the average contribution could be increased to that amount.

Fifty cents a week for fifty weeks out of the year would put into the missionary treasuries of the Churches the sum of \$500,000,000 (half a billion dollars). This would equip and provide \$5,000 for 100,000 missionaries the first year.

If the giving of fifty cents per week were continued the second year these 100,000 missionaries could be supported at \$1,000 each for the entire year. The money remaining in the treasury would finance 80,000 new missionaries at \$5,000 each. If the giving of fifty cents per week were continued the third year, the 180,000 missionaries sent the two previous years could be supported at \$1,000 each, and an additional 64,000 missionaries sent and equipped at \$5,000 each.

If the giving of fifty cents per week were continued the fourth year, the 244,000 missionaries on the field could be

24 . . . Defender .

supported at \$1,000 each, and an additional 51,200 new missionaries sent. If the giving of fifty cents per week were continued the fifth year, the 295,000 missionaries on the field could be supported at \$1,000 each and an additional 40,960 new missionaries be sent. This would make 336,160 missionaries on the field in five years.

If this army of one-third million were evenly distributed throughout the earth and the 2,000,000,000 inhabitants apportioned among them, each would have 6,000 persons to serve. In view of the fact that there are already some missionaries on the field, and in Western civilized lands great numbers enjoy the benefit of regular preaching, the missionaries would not have to minister to that many people.

There is, of course, the question of housing accommodations for the missionaries as well as hospitals, institutions of learning, plants for printing Bibles and Gospel literature as well as other needs not provided for in the above plan. However, since the plan covers only 50 weeks, the other two weeks at 50 cents per member would yield an additional \$20,000,000 each year, which would help con-

siderably. Should the suggestion appear too strenuous it could be adopted as a ten year plan.

If a half billion dollars were raised every year for ten years, and half as many missionaries sent each year, there would be ample money for all the necessities listed above and in addition every missionary couple could have an automobile; every central missionary station an airplane and those located on rivers or islands could have mission boats. A broadcasting station could be erected on every mission field and a receiving set placed in every village, where the inhabitants could gather and hear the Gospel.

Readers, I tell you it can be done. The Church has the money and the men and women for service.

WHY HAS IT NOT BEEN DONE?

This is a pertinent question to ask, realizing that it is entirely possible for the Church to carry out the great commission of the Lord. Why is this important assignment still an unfinished task?

It is not the lack of money. It is not the lack of men and women. It is not the lack of facilities. **IT IS THE LACK OF POWER.** Jesus said, "Ye shall receive power, after that the Holy Ghost

is come upon you." This is the power that is needed for witnessing to the uttermost part of the earth.

It is probable, that of the 20,000,000 professing Protestant Christians of the United States, only a small percentage have sought and obtained the endowment of power bestowed by anointing of the Holy Spirit. This is the reason why so few persons offer themselves as missionaries. This is the reason why purse strings are not loosed for the greatest of all assignments ever given to man.

But, again we are made to wonder why, of the considerable number who claim to have received the baptism with the Holy Ghost, to have been sanctified, so few offer themselves as missionaries and so few give liberally for the greatest line of Christian service.

It is evident that the Head of the Church bestows the power of the Holy Spirit upon men primarily for the work of witnessing. Therefore it is reasonable to suppose a Christian's failure to witness causes the Spirit to withdraw His power. Few Christians measure up to their responsibility because they compromise with things that war against the Spirit.

In order to receive power from on high there must be a wholehearted consecration that includes all of one's possessions, and includes also a willingness to go anywhere and undertake any service for the Lord. Let us resolve to give wholehearted support to the greatest of enterprises . . . **MISSIONARY WORK.**

OTHERS

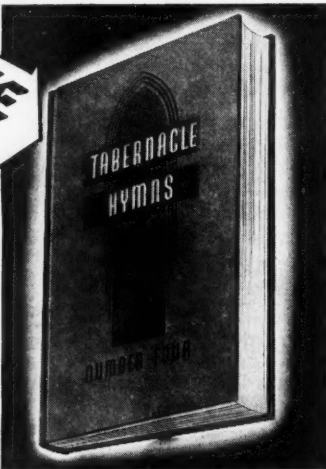
Why are the bones of Adoniram Judson whitening on the coast of Burma? Why did a man who might have been feted and almost worshipped by the scientific world, die on his knees with his face buried in the Bible in far-off Ilala? Why were 10-thousand graves dug in the hot sands of Africa and the islands of the sea? It was because they saw Him who hung upon the cross and said: "If any man will come after me, let him deny himself and take up his cross and follow me."

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BOOK REVIEWS

THE DELUGE STORY IN STONE

by

Dr. Byron C. Nelson
Augsburg 190 pages

Price \$1.50

THIS scholarly and scientific treatise is divided into three sections:

(1) The first five chapters assemble arguments for the historicity of the universal Deluge . . . from Philo, Tertullian, Augustine and Luther down to thinkers of modern times. Scores of religious and scientific works, written during the last 300 years, are examined and summarized in rapid succession. "The theory that the Biblical Flood had changed the old earth, and brought about its stratified condition, was widely known and discussed by the close of the seventeenth century."

(2) The second division of the book shows that the Genesis Deluge account, is a reasonable explanation for the formation of the earth's crust with its fossils and stratifications. The Author turns the latter part of his book into a demolishing attack upon the theory of Evolution.

According to evolutionary geology, "the strata were formed by erosion from ancient continents, the eroded materials being carried down to the seas by rivers, and spread out in horizontal layers on the beds of the oceans . . . The different parts of the world, have thus been see-sawing up and down, slowly and imperceptibly, throughout hundreds of millions and even billions of years. Evenness or uniformity has characterized nature in all its past actions."

Evolutionists profess they find simple fossils in lower strata, and complex fos-

sils in the upper levels. "According to Evolution, the first forms of life were very simple and jelly-like. These gave rise to other forms which were more complex."

Dr. Nelson disproves these claims and explodes the idea of uniformity. He demonstrates that, "The fossiliferous strata bear unmistakable evidences of great catastrophes."

(3) The last section of the book gives interesting Flood narratives, gathered from early inscriptions and traditions in all parts of the world. The wealth of information here presented, represents a vast amount of time, effort and research. "The existence among all races, of stories or traditions of a great flood which destroyed all mankind, has long been known and regarded by those familiar with them as a remarkable confirmation of the truth of the Deluge account in Genesis."

The Evangelical Quarterly, published in London, England, says: "Nelson is well acquainted with the modern geological facts which render the old theories of Lyell and Darwin quite unbelievable. He presents a very good summary of these facts which help us to see the reasonableness of the Flood theory for explaining the chief geological changes."

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Notice

Books reviewed in this Department may be ordered from:
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Is!" "Make Room for Christ!" "Come Over to the Lord's Side!" "Christ Will Come Again From Heaven" and "Perfect Peace For You — In Christ."

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Dr. Herrstrom insists that the present attempt in some circles to pull Christ down to human levels "is a modern heresy."

He says: "The attributes of God transcend the boundaries of nationality. To ascribe 'nationality' to Christ is to destroy both His deity and His perfect humanity. Nationality belongs to the realm of the finite. Christ is the Infinite One. Infinity and nationality have nothing in common. They belong to opposite realms. If Christ

is God, He has no nationality. If Christ has nationality, He is no God."

The reader is given to understand that the entire trend of Scripture, relating to the Virgin Birth, confirms the foregoing deductions. Authorities are quoted, and the principles of logic employed, to support his position. The Author is one of the clearest thinkers on doctrinal and theological questions of our generation.

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SUNDAY SCHOOL

Lesson Number 1

October 17, 1948

LAW IN THE BIBLE

Deut. 6:20-25; Lev. 19:9-18.

GOLDEN TEXT: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." Matthew 22:37-39.

(1) The Key Word of the Lesson is "Statutes."

Human nature needs to be kept under strong discipline. This fact made the Moral Law given at Sinai a necessity. "Wherefore the law was our schoolmaster to bring us unto Christ." Galatians 3:24.

Respect for law is the cornerstone of liberty and freedom. Something inherent in human nature warns against anarchy. Among most primitive people there has always been recognition of rules, customs and laws. Without such restraints, the human race would have perished long ago.

Law is a blessing and a safeguard to liberty. The red light at an intersection is a protection.

We live in an orderly universe. The Creator ordained it so! Science observes that nature operates according to certain uniform regulatory principles called natural laws. The orderliness of nature is a necessary assumption, for scientific thought.

Two books reflect the handiwork of God — the book of nature and the Book of books. The former was written by the finger of creation . . . the latter by the finger of revelation.

Man is not regulated automatically by external force of law, like physical nature. He is not unconsciously regulated in his mental behavior by instinct, like the animal. He stands a creature apart.

The inanimate world is under the "laws of nature." Animals are governed

by "instinct." Man possesses "reason." This makes him different. As a rational creature, he stands in a higher category, peculiarly his own. His higher moral and spiritual nature require that he be governed by a higher type of law where reason, love, and their correlative counterpart — freedom, can prevail.

The Old Testament Law was divinely constructed to meet the requirements of man's moral nature. Understood and observed, it could orient human souls on levels where divine impulse is felt. The purpose of the Law was (1) to build in man the God consciousness, and (2) to help him establish right relationships with other human beings.

Pseudo-psychologists who flout custom and tradition in the interest of "freedom of expression," are advocating dangerous doctrines. Their teachings are a menace to society. The "new morality" means "no morality." The statutes discussed in today's Lesson cannot be improved.

(2) The Key Verse is Deuteronomy 6:23.

"And he brought us out from thence, that he might bring us in . . ." This striking verse suggests the story of salvation from start to finish.

"Out of" typifies deliverance from the world and turning from the evil life. It implies voluntary separation from worldly indulgencies.

The new life of the believer is suggested by the phrase "that he might bring us in." This is the Grace of regeneration, in which the child of God is filled with the peace and joy of true religion.

Unfortunately, many people linger in a state of semi-conversion — out of Egypt, but not in Canaan. They are

sensitive to the fact of sin, but have not placed themselves unreservedly in God's hands. They are religious, but not spiritually so! They manifest little of the fruits of repentance. They are neither fully out or fully in.

(3) The Key Fact is that Love is the Essence of Law.

It is significant that a member of the legal profession should have interrogated Christ regarding the contents of the Law. His inquiry appears quite natural.

The Master replied that the entire Moral Law was summed up in the first and second tables. If the ten divisions were to be considered as separate and detached Commandments, the first would rate greatest — because it states the all-important truth that God exists. The other nine are based upon this premise. What one believes about God determines his whole philosophy of life.

In our Lord's answer, He was simply reviewing early Biblical statements that set forth man's relation to both God and his fellowman. (See Leviticus 19:18 and Deuteronomy 6:5.)

"God is love." The word *love* therefore best describes the character of the Law . . . and in doing this, also describes the character of its Author. Instead of saying specifically which of the Ten Commandments was greatest, Jesus defined the all-important principle underlying the whole.

Love is the dynamic which must impel all men to keep the Law. Jesus did not answer the lawyer from the point of view of what he *wanted* to know. The Master told him what he *needed* to know. Unless the "love of God is shed abroad in our hearts by the Holy Ghost," we constantly violate the basic principle of every one of the Ten Commandments.

Our responsibility is both vertical and horizontal. Vertical toward God. Horizontal toward man. The first question God asked man had to do with responsibility to his Maker: "Adam, where art thou?" The second question had to do with man's responsibility to his fellowman: "Cain, where is Abel thy brother?"

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Lesson Number 2

October 24, 1948

HISTORY IN THE BIBLE

I Kings 2:4; 4:21-29; 11:6-11

GOLDEN TEXT: "Blessed is the nation whose God is the Lord." Psalms 33:12.

(1) The Key Word of the Lesson is "If."

Tradition ascribes authorship of First and Second Kings to Jeremiah. He may have compiled these books from national annals and other documents pertaining to Israelitish history.

It is a striking fact that ancient scribes listed them with the Prophets. This suggests that the books were recognized as more than a mere chronicle of events. The records reach beyond the experiences of one particular nation. The Infinite purpose is platted in their pages, for all nations.

Our Lesson is divided into two phases — one of the positive and the other the negative.

On the positive side, Solomon's kingdom is described as enjoying peace, prosperity, power, glory and grandeur. The people are happy, prosperous and contented.

On the negative side, the kingdom is described as deteriorating and descending into a valley of discord, discontent, suffering and sorrow. The people are reduced to the lowest levels of human existence.

National sin despoiled the nation. This serves to remind us that "Righteousness exalteth a nation, but sin is a reproach to any people." Surely there is a lesson here for America to learn!

Solomon possessed great power during the period when he walked humbly before God. His reign was one of jubilant de-

light. Tales of splendor spread throughout the known world. Merchants of Tarshish, whose ships paused at the newly established port of Joppa, spread the reports. Solomon's court was arranged on the same general basis as that of his father David . . . but on a scale of greater magnificence.

The continuation of this glory was contingent upon the mighty word "IF." If Solomon's integrity remained unquestioned . . . if he continued to lead his nation in paths of righteousness . . . if thy children take heed to their way."

(2) The Key Verse is I Kings 11:10.

"And (God) commanded him, that he should not go after other gods: but he kept not that which the Lord commanded."

Sin is sin, whether committed by a king or a knave. All sin is treason, because aimed against the government of God. Solomon's delinquency was as heinous as that of the most profligate and shiftless sinner. His guilt was vastly increased because he knew better. He had been the recipient of supernatural revelations on at least two occasions. From what sublime heights to unthinkable depths this man fell!

"When Solomon was old, his wives turned away his heart after other gods . . . Solomon went after Ashtoreth."

A false religious concept took form in Solomon's mind. Ashtoreth was a female deity. The system was devoted to woman worship. It originated with Semiramis, the profligate wife of Nimrod, in the days of the Babel builders.

Semiramis became known by different names during centuries of pagan idolatry. In Babylon, she was Ishtar . . . in Solomon's day, Ashtoreth . . . in New Testament times, Diana. Jeremiah 7:18 refers to this pagan deity by a title with which she is well known in history, namely, "queen of heaven."

In idol worship Ashtoreth was represented as a woman's head, surrounded by a crescent moon to resemble a halo of glory. Clay figures found in Moab represent her as the goddess of obscene nakedness.

Somewhere along the way, Solomon made a wrong decision — the final result of which he never dreamed. Thoughtless, casual choices which often seem unimportant in our everyday lives, are sometimes freighted with eternal significance.

(3) The Key Fact is that God Exalts the Humble and Debases the Proud and Disobedient.

It is difficult to imagine a greater tragedy than the sight of a person living in sinful degradation, who once knew better days of fellowship with God. Solomon had been called the wisest man in the East, yet turned to idol gods which our Lesson describes as an "abomination."

His sin was doubly tragic because of the example which he, a King, set before a whole nation. This sad story should cause believers to stop and consider their ways. The possibility of defeat is always at hand.

Victory lies in watchfulness and prayer . . . the constant exercise of faith in God Who is able to bring us to the end of our days, "more than conquerors."

Solomon was a many-sided character. A simple, unpretending child; the darling of Jehovah; chosen king; seeker after wisdom; wise and sagacious judge; glorious sovereign; full of sublime devotion; author of pungent proverbs; able to mount up on rapture's ethereal pinion to the reign of seraphim; sumptuous in his tastes. But alas! Enervated by luxury, defiled by licentiousness, he became an easy prey to idolatry.

Lesson Number 3

October 31, 1948

BIBLICAL WISDOM

(Temperance Lesson)

Pro. 10:1-9; Eccl. 2:1-3.

GOLDEN TEXT: "He that walketh uprightly walketh surely." Proverbs 10:9.

(1) The Key Word of the Lesson is "Wise."

Today's Lesson is a philosophic study in contrasts — the wise compared with the foolish, the diligent with the slacker, the just with the wicked. Instruction based upon comparison throws into sharp

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focus the distinction between truth and error.

The literary form of structure found in Proverbs is called "antithetical parallelism," a prominent feature in Hebrew poetry. The second line presents a contrast to what was said in the first:

**A wise son maketh a glad father:
but a foolish son is the heaviness of
his mother.**

The conjunction "but" is always a key in detecting antithetical parallelism, because it indicates a contrast is about to be presented.

A proverb is a short, piercing sentence which directly expresses some practical truth or wise maxim. It catches attention because of brevity and pungency. It is therefore readily imprinted on the memory. Scriptural proverbs comprehend in scope the natural wisdom of man, regulating everyday life and conduct . . . but they also admonish us to order our lives to please God and promote personal spiritual welfare. This latter fact defines *Biblical wisdom*.

Wisdom from above enables us to see things beyond human levels. The spiritually-minded child of God has capacity for acquiring knowledge, other than that which comes through the five senses.

The text of our Lesson is interesting because it characterizes the spiritual man as being so possessed of wisdom that priceless terms are used interchangeably. "Wise, righteous." "Wise, diligent." "Wise, just."

This form of wisdom, based upon divine revelation, will endure long after the systems of Spinoza, Voltaire, Hume and Schopenhauer are cast into the trash heap of forgotten literature.

(2) The Key Verse is Ecclesiastes 2:1.

"I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity."

Ecclesiastes, written by Solomon late in life, is the soliloquy of a man reasoning about human existence apart from God. Material achievement at its best is "vanity," or as better translated, "emptiness." The writer, once wise in things eternal, is now a dejected, disillusioned, aged philosopher, driven to speculation after having discovered that the material world is empty.

Nothing of a temporal nature can satisfy the inner craving of man for peace, contentment and soul rest. Men require more than food, raiment and earthly pleasures to attain the goal of life.

Jesus told the woman at the well that, "God is a spirit." Man is likewise a spirit, but he has a physical body. Spiritual union between God and man, for time and eternity, is a possibility. Our Lord relegated human values to a place of secondary importance when He said:

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures

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in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also."

(3) The Key Fact is that A Wise Man Abstains from Harmful Deeds.

It is consistent that wisdom should be



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made the central thought of today's Temperance Lesson. The Christian standard can be nothing less than total abstinence from harmful poisons.

Alcohol is a drug, a narcotic or anesthetic, and its common, widespread use causes far more ruin and distress than the use of opiates. Yet the attitude toward the use of these different substances is amazing.

Many safeguards and restrictions are thrown around the sale of narcotic drugs, such as morphine, but in the average community, any casual customer may purchase alcoholic liquors, in almost unlimited quantities. We do not prohibit sale of beverage alcohol with the same severity shown toward opiates, because custom has produced a complete misconception of its character and the consequences of its use.

When people of responsibility drink, irresponsibility results. The time to prevent the fall of a nation is before it begins to stagger. Moderation is the bait on the hook. The barb and the landing net appear later.

The wise man, eulogized in the Proverbs, will not destroy his flesh through the use of strong drink. "The way of the Lord is strength to the upright: but destruction shall be to the workers of iniquity."

Lesson Number 4

November 7, 1948

DRAMA IN THE BIBLE

Job 1:1; 2:1-6; 42:1-10.

GOLDEN TEXT: "He knoweth the way that I take: when he hath tried me, I shall come forth as gold." Job 23:10.

(1) The Key Word of the Lesson is "Perfect."

The final test of a work of art or lit-

erature, is how well it stands the wear and tear of time. If it plumbs the depths of the human soul, at some vital point, the possibility of survival is good.

The permanent value of Scripture lies in the fact that it deals with universal principles. Its message is for all people, everywhere, any time. The Book of Job qualifies as a literary masterpiece. But being inspired, its influence extends beyond anything created on human levels.

There is no difficulty in establishing the authenticity and great antiquity of the document. As the story unfolds, one becomes conscious that he is witnessing a great drama. Although poetical imagery is employed, the events reported have to do with a real person.

The Book of Job is the most ancient of all the books of the Bible. Internal evidence suggests that the recorded occurrences reach back to the Patriarchal Age. There are many references to Patriarchal manners, customs and conditions.

It is a safe deduction that Job preceded Moses by a long period of time. Had the Law been given, surely it would have been mentioned in the Book. On the other hand, we know Job lived after the deluge because the catastrophe is described in Job 22:16 as an event that had already taken place. The patriarch lived between Noah and Abraham.

Because of the science contained in his book, particularly as related to mathematics, some speculate that Job may have supervised construction of the Great Pyramid of Gizeh.

Without ceremony, Job is introduced at the outset of the drama as a "perfect" man. Whatever may have been meant by this expression, it is evident that the qualities ascribed to Job were the very choicest and best attainable, by men who lived in his day.

(2) The Key Verse is Job 2:3.

"Hast thou considered my servant Job . . . an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity. . ."

The drama does not argue the existence

of Satan. It takes him for granted. The soul of Job became the scene of unremitting warfare which had its origin in the heavenlies. (See Ephesians 6:12).

A villain entered the orbit of Job's life and plunged him into such miseries and calamities that he lost health, possessions, family and reputation. His prosperity is pictured in brightest colors, and his adversity in the darkest. He stands silhouetted against a background of pain and anguish—a symbol of all righteous sufferers. The drama answers the perplexing question . . . "Why do the righteous suffer?"

Pain, suffering, sorrow and discord are shown to originate with Satan. In the present period of war, strife and unrest, we sometimes hear Christ-rejecting men whimper that God could not be "just" and permit such things to occur. As a matter of fact, their suffering results from having yielded themselves as servants of Satan. But the case of Job was different. He suffered "without cause." Satan persecuted him.

(3) The Key Fact is that Suffering in the Will of God Serves Some Purpose in Permissive Providence.

Although the patriarch was subjected to unbearable pressure, he never wavered in his faith. Pain and persecution borne in patience and submission, always serve a good purpose in the end. Satan was granted leave to try the integrity of this man in every conceivable way. But in his darkest hour, he lifted his face toward heaven and cried: "Though he slay me, yet will I trust in him."

Such faith in the providential care of God will always turn sorrow into joy and

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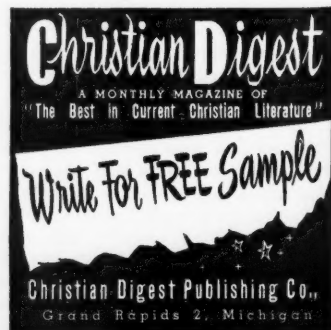
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misery into blessing. Let us resolve, like Job of old, to remain firm in faith even in times of great adversity.

Lesson Number 5

November 14, 1948

PROPHECY IN THE BIBLE

Amos 5:21-24; 7:10-17; Micah 4:1-4.

GOLDEN TEXT: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:8.

(1) The Key Word of the Lesson is "Prophet."

Amos was a prophetic preacher. It is the duty of a prophet to probe the soul of the people, and thereby keep the national conscience active. This often proves to be a thankless task. Sinful generations have a habit of "stoning the prophets." Amos was falsely accused of promoting sedition against the government. Pretexts are invariably sought, to silence those who remind people of their sins.

There are prophets today, the same as in ancient times. Good men who are sickened by the sights they see about them!

These men are crying out against Modernism, Communism, atheism, church apostasy, liquor, mass immorality—and other current sins which are debauching, demoralizing and destroying the United States. They are patriotic men who love their Church and Country. They know there is only one hope for the Nation in this crucial hour . . . namely, a revival to involve the conscience and rebuild the national character. They hate Baal. The fire of God burns in their hearts.

Defenders, Inc., has published a book entitled, "Persecuted Preachers" (price 25 cents), citing numerous instances where men of God are these days being subjected to vicious treatment.

But no matter the opposition, the true prophet cannot remain silent. His life is one of self-abandonment. He has marching orders from above and must obey.

America will be given a prophetic message, and respond thereto . . . or she will sink into the hell of other nations!

Amos was one of the twelve minor prophets. He was a shepherd without educational advantages. He attended no school of prophets. His denunciations of sins national and personal got him into serious trouble. Religious leaders objected to his free-lance testimony, but he refused to be intimidated.

(2) The Key Verse is Amos 7:14-15.

"Then answered Amos . . . I was no prophet, neither was I a prophet's son . . . the Lord took me as I followed my flock, and the Lord said unto me, Go, prophesy. . ."

The fulfillment of prophecy continues to be one of the strongest proofs for the supernatural inspiration of the Scriptures. Modernists and higher critics cannot deny that the Bible writes history in advance. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7.

One man reads something in a newspaper, and sees only a news story. Another man reads the same item, and observes a prophetic trend. Daniel said: "The wise shall understand."

Jesus based His supernatural claims in part upon the correctness of the prophecies that He uttered. "And now I have told you before it come to pass, that, when it is come to pass, ye might believe."

(3) The Key Fact is that the Validity of Bible Prophecy can be Demonstrated.

Many prophecies of the Bible have already found their counterpart in history. Ezekiel, chapter 26, verses 3 to 14, is an example. Here inspiration speaks through the prophet and announces the destruction of Tyre.

"I will cause many nations to come up against thee." "They shall destroy the walls of Tyre, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock." "They shall lay thy stones and thy timber and thy dust in the midst of the water."

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Strange language! A prophecy that the dust of a city, then at the apex of civilization, would be scraped, and its stones and timber laid in water! How could these things be?

Nebuchadnezzar came. He took the city. He spoiled it. He broke down its walls and towers. Tyre lay in ruins.

Then the remaining inhabitants moved away to an island, half a mile from the shore. Out there, in the water, they built a new city. Alexander the Great came later and besieged the new Tyre.

In planning his attack, he erected a causeway from the mainland through the half mile of water, to the island. To complete the construction, he used the walls, the towers and the timbers from the old ruins and literally laid them down, "in the midst of the water."

What about "scraping the dust of the city," thereby leaving it "like the top of a rock?" This is what happened:

In building the causeway, Alexander needed materials so badly that the mounds of ruins from the ancient city were appropriated. The very rocks of the old foundations were scraped. The history of Tyre stands as a monument to the authenticity of Bible prophecy.

Truly, Bible prophecy is the mold of history.

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